

TERMS OF SUBSCRIPTION.

The *National Era* is published every Thursday, on the following terms:

Single copy, one year	\$2.00
Three copies, one year	5.00
Five copies, one year	8.00
Ten copies, one year	15.00
Single copy, six months	1.00
Ten copies, six months	8.00

Voluntary agents are entitled to retain 50 cents in addition on each yearly, and 25 cents commission on each semi-annual, subscriber, except in the case of Clubs.

A Club of five subscribers, at \$8, will entitle the person making it up to a copy for 6 months; a Club of ten, at \$15, to a copy for one year. When a Club has been forwarded, additions may be made to it, on the same terms.

WASHINGTON, D. C.

[Copyright secured according to law.]

For the National Era.

HERMAN;

YOUNG KNIGHTHOOD.

BY E. FOXTON,

Author of "Prémices."

CHAPTER VIII.

The Land of Sunset.

"I venerate the Pilgrim's cause;

My heart is but a broken bow;

His history but a tale of wrong and woe;

His very name but a blank—Spreuse.

The flanking hills were passed. Herman stood at the foot of those mysterious towering walls of rock, which the mythical Great Wolf and Gray Bear pawed up from the plain in their horrid fight, in ages gone before Man came to see and to record; whose tradition it is to tell, she can but tell a lie; whose chronicles geology can but stammeringly half-spell and half-conjecture, from the half-faced stone hieroglyphics rudely graven there and then, by the convulsed uncertain hand of Nature in her throes; and whose full history we can read only in the other world and from the memories of angels. Before him, at last, stood the Rocky Mountains—say, rather, the mountains of rock! Heaped, piled, jumbled, and mashed together, and upon each other, the petrified huddled Titans, their craggy loins girt about with fringy firs, and their heads capped with eternal snow, set, stood, and climbed on one another's shoulders tumultuously, lifting their white, splintered, brawny chins, to beard the calm, clear sky above them, which seemed to answer, in the silence, as with the voice of God, "Ye, even, ye shall perish and crumble into dust; yet I shall endure."

The caravan began to climb. Herman could not yet. Hesitantly dismounting, and ordering Bernard, his French guide, to wait for him with his horse, he entered one of those dim, weird, and wild ravines, which burrow through the ridge-tops and thence. The sun-wind sang and played through it, as it on an Indian harp, the dirges of departed days and hopes—the woeing hymns of yearnings and aspirations too sweet and high to be forgotten—too vague, perhaps too heavenly, to be ever satisfied on earth. The shady pine-boughs shivered with the startled rustling of the nestling owls that haunted them. At his feet lay, outstretched and still, a black pool, the remains of what had been a height-born torrent. It had danced in light. It had done its work. It had died in darkness. Who had missed or mourned for it? Not one. Far up, and up, and up, through the narrow jagged rent above him, perhaps, beyond his power to climb, almost beyond his sight, the lonely misty face of the overhanging mountain looked blankly down upon him, like the pale ghost of earthly godliness, a little above our common walks, and infinitely below heaven.

The solitude, the silence, the chill, the vastness, the everlastingness, hemmed him in. He courted it only the more, that perhaps it might be numb his sorrow. He sought to freeze and kill, and bury in it the ceaseless pain of his own consciousness. He measured his puny human stature, in thought, with the precipices—the stunted firs, even—about him, and strove to teach his restive mind to say within him, "What matter if this pigmy—this in sect—suffers in its little day? The pang incar-

cerates the soul on earth, as well as to the body. Man could hardly escape it, except by a perverse shutting out the light when it rises upon him, and immuring himself in perpetual gloom. This was not Herman's way. He endured the darkness, but always sought the light; and now heartily welcomed the returning cheerfulness, which enabled him to enter with anxious interest into the living epic which was opening before him.

He drew rein at a point in the pass which overlooked the plain on the further side. Two huge crags rose just before him on each hand, their spires spanned by a bridge of leaden clouds with rims of silver, making a frame through which he saw the intense blue of the sky, and the riffs below and beyond him, pouring out their Indians into the swarming valley. He studied the wild procession and cavalcade, as the perusal of odd minutes of an old volume of the curious and kindly narrative of Lewis and Clark's peaceful early exploring expedition among the Indians of the West. It was given him—the other volume being lost—by the wife of the shoemaker to whom he was apprenticed, as a reward for his kindness in drawing about a sick child of hers, in a little wagon, out of working hours. He dreamed of it by night, and longed by day, as he patiently drudged over his last and lap-board, for the time when he should be free, and able to go out with his knapsack on his shoulder, and goify all the wild story for himself. That time was long in coming; for his father died; his brother was a son; his sisters were many; his mother was poor. It came at last, however. He earned and saved enough to portion and provide for them all, and set forth with an easy conscience and thankful heart to refresh himself with the contemplation in others of the free, fresh life, the spirits, and spontaneousness which monotonous hard, and sedentary toil, hope deferred, and advancing age, had forever driven out of him. Of this refreshment he was never weary, nor of those who afforded it to him.

Herman was extremely impatient to hear a little of Indian eloquence, about which he had heard so much, he had no sooner finished his own breakfast, than he invited the warriors to a bountiful lunch of reconciliation, at which he gratified them with molasses and water, biscuits, and a sheet of sweetened chocolate; after which they gratified him pretty nearly as follows, (Mr. Grubbe having gone to walk, and Bernard therefore serving as interpreter:)

Swarthy Chieftain, seated on his heels.—"Snort, sputter, sputter; gibberish, gibberish."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he cram so much already, and a favorite with all who knew her. To great beauty of person and sprightliness of manner, she added a uncommon share of the winsome grace of childhood. Her merry prattle and piping laughter were like the cadences of a sweet song echoing through the home and the hearts of her parents."

Bernard. "Swarthy Chieftain, seated on his heels.—"Snort, sputter, sputter; gibberish, gibberish."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he cram so much already, and a favorite with all who knew her. To great beauty of person and sprightliness of manner, she added a uncommon share of the winsome grace of childhood. Her merry prattle and piping laughter were like the cadences of a sweet song echoing through the home and the hearts of her parents."

Bernard. "Swarthy Chieftain, seated on his heels.—"Snort, sputter, sputter; gibberish, gibberish."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make you his—what you call?—gratitude, for coming so far from graves of your grandpas' osses, to bring him good cake and sweet drink."

Herman. "He's very welcome. I only wish there was more."

Bernard. "Ah she to he shee; um umps."

Swarthy Chieftain. "Hoogh! Eh eschim."

Hipah tois. "Ta rachato cactash."

Bernard. "He say he make

For the National Era.
FREE LABOR IN TROPICAL PRODUCTIONS.
Emancipation in the British West Indies.
CIRCULAR.

BARBADOS, W. I., January, 1858.
To Mr. —————:
What are the advantages resulting, in this Island, from the Abolition of Slavery?

1. What is the religious condition, at this time, of the Island generally, and the emancipated classes in particular, compared with that during Slavery? And in how far may the emancipation have increased it?

2. What is the state of education now, compared with what it was under Slavery?

3. Is there less crime now than formerly, and to what extent?

4. What is the price of land now, and what was it under Slavery? And whether the investment is considered more advantageous now than it was then?

5. Is there greater security of person and property now than there was in the state of Slavery?

6. Generally speaking, is the day's work of the free laborer for wages greater or less than that of the slave? And in what proportion?

7. What was the estimated cost of slave labor per diem—taking into account the proportion of workers to slaves, the interest and risk of the investment in them, the law and other charges to keep them in order, as well as maintenance in food, clothing, &c.—and what is now the daily cost of free labor?

8. Do the laborers usually work by the day, or both? And how many hours constituting a day?

9. Are the estates, generally speaking, better or worse cultivated under free labor than they were under slave?

10. Comparing the cost of production, on the whole, with the quantity of produce raised, apart from its actual market value, has that cost been increased or diminished under the free-labor system? And are there any modifying circumstances, other than Emancipation, that might be supposed to have contributed to this result?

11. Is Emancipation generally acknowledged in this Island to be a blessing? And if not, by what particular class or classes is it considered otherwise?

12. Has there been, at any time since Emancipation, any manifestation of vengeful feelings on the part of the emancipated, for the things endured in Slavery?

13. Do the laborers usually take a greater interest in the Estate than under Slavery?

14. What time do the usual engagements for Estate labor leave them for house work, or in their own grounds?

15. Are the families whom rent free on the Estates? Or if they pay rent, how is it rated, and what are the conditions?

16. Are laborers required to pay any taxes, peculiarly affecting their condition and circumstances?

17. Have they the right of voting equally with other classes?

18. On the whole, have they been benefited or otherwise by emancipation, and in what respects?

19. What is the present condition of the poor whites? And how have they been affected by Emancipation?

CHARLES TAPPAN.

FROM THE REV. JOSEPH THORNE, (Colored,) who Preached Early in Life to Slaves.

1. The advantages arising from the emancipation of the slaves are so very obvious as to be evident to the most skeptical, who will take the trouble of looking into the matter; and with reference to the religious state of the people, the churches and chapels are much better attended than formerly; and the behaviour during the services are better, and the state of morals is of a much higher tone, taken as a whole, during the time of Slavery.

2. It is now a much different scene entirely, and a far greater number of children attend the schools than they possibly could in the times of Slavery.

3. There is a difference of opinion, but I venture to say that, from the fact that in the times of Slavery the master was judge and executioner in his own person, and that every estate had its jail, only what they thought fit was placed before the public; now, all must come before the public tribunals of the land. I am in entire opinion that crime has not increased.

4. The value of land has been much increased; this can be easily proved by the very high prices estates have brought that have changed hands of late. Land that formerly sold for \$160, lately sold for \$500 an acre.

5. Undoubtedly, there is a common interest now; formerly, it was not so; all now have an interest in the well-being of society, and the maintaining of order and quietness, for the protection of life and property.

6. We have been hired out in the times of Slavery; it was at the rate of 25 cents per day, with allowance; now, they cost one shilling; but they can earn two shillings with ease, and many of them do so.

7. Both; nine hours is the time allowed.

8. Many of the estates have taken in a great many pieces of waste lands, and are now giving much larger returns than formerly, nay, doubling the quantity of sugar they formerly made.

9. All classes have benefited by the boon that was conferred by removing the awful curse of the Slave from the land; there may be a few who think otherwise; I do not know any such.

10. Never for one moment. At this time, I point to several who have been most faithful friends and benefactors to their former masters, and are their chief support and refuge from poverty and wretchedness.

11. I would not venture to say that all men feel alike, but I think the employers have no reason to find fault with their want of attention to the wants of the estate, as their properties have very much improved.

12. This depends entirely on the class of work they are employed for, as in the times of reaping the cane they are necessarily later at work. They then earn higher wages, and some of them work by task, per day, or for nine hours.

13. With few exceptions, they are not; they are generally paid for the labor at so much per week.

14. Any laborer who had any amount of land would be taxed like his fellow citizens. Beaten men and porters take out a ticket, for which they pay according to law.

15. Yes, they possess property to the amount required by law, they have the right of voting at all elections.

16. That question is self-evident to every one, and a great many of them have become proprietors of lands, and are fulfilling all the duties of freed men.

17. Many of them have suffered from emancipation. According to an old law which existed, each white person was entitled to be a tenant on the estates, with an acre of land for the slave's rent; that ceased even before the emancipation. The repealing of this law has injured them more than emancipation. Many of them are industrious, and have gained property since they have been thrown on their own resources.

JOSEPH THORNE.

FROM SAMUEL J. EDGHIHILL, of "Constant" Estate.

1. Since emancipation, it has been found requisite to increase the number of chapels very considerably, to accommodate the large number of the emancipated class, who were not previously in the habit of attending public worship; besides, the church of the church of England, a great deal has been done by the ministers of the Wesleyan and Moravian persuasions, towards the same end.

2. Schools have been erected in every parish in the Island, which are fully attended by children of the emancipated class, great anxiety being evinced by the parents to obtain some education for their offspring, and in many instances for themselves also.

3. Crime can scarcely be said to have increased, although the calendars of the criminal courts present lists of cases; but when it is remembered that during the emancipation the greatest number of these cases were settled at home, I am almost inclined to think that it may be about the same average.

4. The price of land at the present date is about forty per cent. beyond what it was some twenty years ago; and I should say the investment must be considered safe, from the fact that the properties need only to be offered to a ready sale.

5. I think there is greater security for both.

6. More work is obtained by nearly one-third, but this may be attributed to the extensive use of agricultural implements, which renders the soil lighter and less laborious.

7. I cannot answer that question.

8. Job work is currently resorted to; but when it is required out of crop, day labor of nine hours is frequently done.

9. The estates are under much higher and more extensive cultivation since emancipation.

10. I cannot answer that question.

11. There is, I believe, but one opinion on this subject—that the freedom of the slaves has proved a great blessing to all classes, except in the case of the poor whites.

12. I think the head of any act of revenge.

13. About an average of one-third of the time, including Saturdays, except during the reaping season, when the whole of the day is required, for which they are paid extra.

14. In most cases, houses are furnished on the estates, at a rent of from ten to twenty cents per week, but there seems a great desire on the part of the laborer to put up his own house on the allotment which he rents from the estate.

15. The laborers pay no taxes except in cases (and they are many) when they have purchased lands or houses apart from the estates.

16. Generally speaking, is the day's work of the free laborer for wages greater or less than that of the slave? And in what proportion?

17. What was the estimated cost of slave labor per diem—taking into account the proportion of workers to slaves, the interest and risk of the investment in them, the law and other charges to keep them in order, as well as maintenance in food, clothing, &c.—and what is now the daily cost of free labor?

18. Do the laborers usually work by the day, or both? And how many hours constituting a day?

19. Are the estates, generally speaking, better or worse cultivated under free labor than they were under slave?

20. Comparing the cost of production, on the whole, with the quantity of produce raised, apart from its actual market value, has that cost been increased or diminished under the free-labor system? And are there any modifying circumstances, other than Emancipation, that might be supposed to have contributed to this result?

21. Is Emancipation generally acknowledged in this Island to be a blessing? And if not, by what particular class or classes is it considered otherwise?

22. Has there been, at any time since Emancipation, any manifestation of vengeful feelings on the part of the emancipated, for the things endured in Slavery?

23. Do the laborers usually take a greater interest in the Estate than under Slavery?

24. What time do the usual engagements for Estate labor leave them for house work, or in their own grounds?

25. Are the families whom rent free on the Estates? Or if they pay rent, how is it rated, and what are the conditions?

26. Are laborers required to pay any taxes, peculiarly affecting their condition and circumstances?

27. Have they the right of voting equally with other classes?

28. On the whole, have they been benefited or otherwise by emancipation, and in what respects?

29. What is the present condition of the poor whites? And how have they been affected by Emancipation?

30. CHARLES TAPPAN.

FROM REV. A. CLEMENS, Moravian Missionary.

SHARON MISSION HOUSE, BARBADOS, January 25, 1858.

DEAR SIR:—Want of time forbids me to give you a minute and lengthy reply to your several questions. I beg leave to state a few facts only that have come under my notice during two years' residence in this island, and should add my humble testimony to that of others, as to the blessings which have followed that noble triumph of philanthropy, the emancipation of the negro slaves.

We have four churches in this island, which are generally well filled on the Lord's Day, mostly by people of the lower classes, and generally by those who are not yet emancipated. The colored people hold services on the Sabbath and on week-day evenings, are also well attended. It is true that there is a want of fixed moral principles among the colored population of the island; yet of the 1,500 people we have under our spiritual care at our four stations, not a few are leading an honest and steady life, in spite of the many temptations they are surrounded with.

With the intent, the uniform and traditional Territorial policy of the Government was surrendered, the Missouri Compromise was repealed, the Dred Scott decision was promulgated, a persistent effort has been made to enslave Kansas, and a series of acts, unnecessary to enumerate in detail, have been witnessed. In all of them the Southern Rights party were stimulated by that local, monopoly interest, which, in their respective States, is an absorbing and commanding element of power, and which is fundamentally intolerant and despotic. They have not disengaged their desire and intention to nationalize and extend this great local wrong; and, however much we may dissent from and condemn some of the means, and opposed as we are totally and unequivocally to the whole movement, as morally and politically wrong, and incompatible with the Constitution, still let us do them the justice to say, they have not equivocated and presented false pretences, but, as a general thing, boldly avowed their object. The Southern Rights party took instant measures to make known their dissatisfaction. Denunciations were poured out through their presses and in their conventions against the policy of Walker and Buchanan; and the latter, in repudiation, hastened to revoke and reverse his orders. But Walker and Stanton persevered, exposed and corrected the enormous frauds at Kickapoo, Oxford, and other points, whereby the Southern Rights party were defeated; and the Administration, it is said, wisely and economically applied the cause of the Democracy to the advantage of their enemies.

When Governor Walker and Stanton, under the instruction of Mr. Buchanan, in the spring and summer of 1857, assured the people of Kansas they should have a free and fair vote at the election, and that no Constitution should be recognized which did not sanction the right to own slaves, it was evident to all that the dead should bury their dead, that 'by-gones should be by-gones.' These declarations were made in the most unreserved manner, everywhere, and on nearly all occasions. They inspired confidence in their truth, and gave the course of the Democracy a decided advantage.

It was at this time that Judge Douglass, of the Illinois Senator, and the author of the

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

Union's articles but once on the stump, and he was exceedingly severe in his animadversions upon the conduct of the Union.

We quote a few paragraphs from one of those

Union articles of last week, to show the state

of feeling between the parties. So far as we know, Mr. Douglass has taken notice of the

